¶ Here after folo weth a mornynge remembrañ-
ce had at the moneth mynde of the noble prynces
Margarete countesse of Rychemonde & Darbye
moder vnto kynge Henry the. vii. & grandame to
oure souerayne lorde that no we is/ vppon whose
soule almyghty god haue mercy.

M.D.IX. III. Kal. Julii.

Amer. p. 105. W. p. 210 & 220.

Dixit Martha ad Jhesum.

This holy gospell late red/conteyneth in it a dyalogue that is to saye a comynycacyon betwyxt the woman of blessyd memory called Martha and our sauyour Jhesu/ whiche dyalogue I wolde applye vnto this noble prȳces late deceased/ in whose remēbraunce this offyce ⁊ obseruaūces be done at this tyme. And thre thynges by ẏ leue of god I wyll entende Fyrst to shewe wherin this noble prynces may wel be lykened ⁊ compared vnto ẏ blessyd woman Martha. Seconde how she may complayne vnto our sauyour Jhesu for ẏ paynfull dethe of her body/lyke as Martha dyde for ẏ dethe of her broder Lazarus. Thyrde ẏ confortable answer of our sauyour Jhesu vnto her agayne. In the fyrst shall stonde her prayse ⁊ cōmendacyon. In ẏ seconde our mornyng for ẏ losse of her. In the.iij.our confort agayne. Fyrst I saye ẏ the comparyson of them two may be made in.iiij.thȳges. In noblenes of persone/in dyscyplyne of theyr bodyes/in orderyng of theyr soules to god/in hospytalites kepȳge ⁊ charitable dealing to their neybours. In whiche.iiij the noble woman Martha (as say ẏ doctours entreatynge this gospell/⁊ her lyfe) was syngulerly to be cōmended ⁊ praysed/wherfore let vs consyder lyke wise whether in this noble coūtesse may ony thyng lyke be foūde. Fyrst ẏ blessyd Martha was a woman of noble blode to whom by enheritaūce belonged ẏ castel of bethany/⁊ this noblenes of blode they haue which descēded of noble lygnage. Besyde this there is a noblenes

of maners/Withouten whiche the noblenes of bloode is moche defaced/for as Boecius sayth. yf oughte be good in the noblenes of bloode it is for that therby the noble men and women sholde be ashamed to go out of kynde from the vertuous maners of theyr auncetrye before. Yet also there is another noblenes/whiche atyseth in euery persone by the goodnes of nature/wherby full often suche as come of ryght poore and vnnoble fader and moder/haue grete abletees of nature/to noble dedes. Aboue all these same there is a foure maner of noblenes/whiche may be called an encreased noblenes/as by maryage and affynyte of more noble persones suche as were of lesse condycyon maye encrease in hyer degre of noblenes. In euery of these I suppose this coutesse was noble. Fyrst she came of noble blode lyneally descendynge of kynge Edwarde the.iij. in the.iiij.degre of the same. Her fader was Johan duke of Somerset her moder was called Margarete ryghte noble as well in maneres as in bloode. To whome she was a veray doughter in all noble maners/for she was bounteous & lyberall to euery persone of her knowlege or aquayntaunce. Auaryce and couetyse she moost hated. And forowed it ful moche in al persones But specyally in ony ỳ belonged vnto her. She was also of synguler easynes to be spoken vnto/& full curtayse answere she wolde make to all ỳ came vnto her/ Of meruayllous gentylnesse she was vnto all folkes/ but specyally vnto her owne/whom she trusted and loued ryghte tenderly. Vnkynde she wolde not be vnto no creature/ ne forgetefull of ony kyndnes or seruyce done to her before/whiche is no lytel parte of veray noblenes. She was not vengeable/ne cruell/but redy as

none to forgete and to forgyue iniuries done vnto her at ꝑ leest desyre or mocyon made vnto her for ꝑ same. Mercyfull also & pyteous she was vnto suche as was greuyd & wrongfully troubled And to them ꝑ were in pouerty or sekenes or ony other myserye. To god & to the chirche full obedyent & tractable serchynge his honure & pleasure full besyly. A warenes of herself she had allwaye to eschewe euery thynge ꝑ myght dyshonest ony noble woman/or dystayne her honour in ony condycyon. Tryfelous thynges ꝑ were lytell to be regarded she wolde let passe by / but the other ꝑ were of weyght & substaūce wherin she myghte prouffyte she wolde not let for ony payne or laboure to take vppon hande. Thes & many other suche noble condycyons lefte vnto her by her aūcetres she kepte & encreased them with a grete dylygens. The thyrde noblenes also she wanted not whiche I sayd was ꝑ noblenes of Nature/she had in maner all ꝑ was prayssable in a woman eyther in soule or in body. Fyrst she was of singuler wysedome ferre passynge ꝑ comyn rate of women she was good in remembrāūce & of holdyng memorye Redy wytte she had also to conceyue all thynges. Albeit they were ryght derke/right studyous she was in bokes whiche she hadde in grete nombre bothe in Englysshe & in Frenshe/& for her exercyse & for ꝑ prouffyte of other she dyde translate dyuers maters of deuocyon out of Frenshe in to Englysshe. Ful often she complayned ꝑ in her youthe she had not gyuen her to ꝑ vnderstondynge of latyn wherin she had a lytell perceyuynge specyally of ꝑ rubrysshe of ꝑ ordynall for ꝑ sayeng of her seruyce whiche she dyde wel vnderstande. Here vnto in fauour/in wordes/in gesture/in eue

ry demeanour of herself so grete noblenes dyde appe
re/ye what she spake or dyde it meruayllously became
her. The.iiii.noblenes whiche we named a noblenes
goten or encreased she had also. For albeit she of her ly
nage were ryght noble/yet neuertheles by maryage/
& adioynyng of other blode it toke some encreasement
For in her tendre aege she beynge endued wt so grete
towardnes of nature/& lyklyhode of enherytaũce ma
ny sued to haue had her to maryage. The duke of suth
folke whiche thã was a man of grete experyẽce moost
dylygently procured to haue had her for his sone and
heyre. Of ye contrary parte kinge Henry ye.vi.dyd ma
ke meanes for Edmonde his broder then therle of Ry
chemõde. She whiche as then was not fully.ix.yeres
olde/doutfull in her mynde what she were best to do
asked counsayll of an olde gentylwoman whome she
moche loued & trusted/whiche dyde aduyse her to cõ
mende herselfe to saynt Nycholas ye patron & helper
of al true maydens/& to beseche him to put in her mỹ
de what she were best to do. This coũsayl she folowed
& made her prayer so full often/but specyally ye nyght
whan she sholde ye morowe after make answer of her
mynde determynatly. A meruaylous thing ye same ny
ghte as I haue herde her tell many a tyme/as she lay
in prayer callynge vpon saynt Nicholas/whether sle
pynge or wakyng she coude not assure/but aboute.iiii
of ye clocke in ye mornỹge one appered vnto her arayed
like a bisshop/& naming vnto her Edmonde bad take
hỹ vnto her husbande. And so by this meane she dyde
enclyne her mynde vnto Edmonde ye kinges broder &
erle of Rychemonde. By whom she was made moder
of ye kinge ye deed is/whose soule god ꝑdon/& granda

me to our souerayne lorde kyng Henry ẏ. viii. whiche now by ẏ grace of god gouerneth ẏ realme. So what by lygnage what by affinite she had. xxx. kinges ⁊ quenes within ẏ. iiii. degre of maryage vnto her. Besyde erles/markyses/dukes/and princes. And thus moche we haue spoken of her noblenes.

SEconde ẏ blessyd Martha is praysed in chasty synge her body by crysten dyscyplyne/as in abstynence/fastyng/sharpe clothes werynge/chastite w̄ other. Whiche thing albeit necessary to euery crysten persone wyllynge to be saued/yet it is moche more to be praysed in the nobles/ hauyng this worldy lyberte As it was in this noble prynces late deceased whome my purpose is not vaynly to extol or to magnyfye aboue her merytes/but to ẏ edefyenge of other by thexāple of her. I wold reherce somwhat of her demeanȳg in this behalue/her sobre temperaūce in metes ⁊ drynkes was knowen to al them ẏ were conuersaūt w̄ her wherin she lay in as grete wayte of herself as ony ꝑsone myght/kepinge alway her strayte mesure/⁊ offendyng as lytel as ony creature myght. Eschewȳge bankettes/reresoupers/ioncryes betwyxe meales. As for fastynge for aege ⁊ feblenes albeit she were not boūde yet tho dayes ẏ by ẏ chirche were appoynted she kept them diligently ⁊ sereously/⁊ in especyall ẏ holy lent thrugh out ẏ she restrayned her appetyte tyl one mele ⁊ tyl one fysshe on ẏ day/besyde her other peculer fastes of deuocion/as saint Anthony/mary Maudeleyn saynt Katheryn w̄ other. And thorowe out al ẏ yere ẏ fryday ⁊ saterday she full truely obserued. As to harde clothes wering she had her shertes ⁊ gyrdyls of heere/whiche whā she was in helth eueri weke she fayled

not certayne dayes to weare somtyme ỹ one / somty-
me ỹ other / ỹ full often her skynne as I herde her say
was perced therwith. As for chastyte thoughe she al-
way contynued not in her vyrgynyte yet in her husbā
des dayes longe tyme before that he deyede she op-
teyned of hym lycence & promysed to lyue chast / in the
handes of the reuerende fader my lorde of London /
whiche promyse she renewed after her husbandes de-
the in to my handes agayne / wherby it may appere ỹ
dyscyplyne of her body.

Thyrdly ỹ blessyd Martha is cõmended in ord-
rynge of her soule to god / by often knelynges /
by sorowfull weppynges / & by contynual prayers & me
dytacyons wherin this noble prynces somwhat toke
her part. Fyrst in prayer euery daye at her vprysynge
whiche comynly was not longe after. v. of ỹ clok she
began certayne deuocyons / & so after theym w̃ one of
her gentylwomen ỹ matynes of our lady / whiche kep
te her to then she came in to her closet / where then w̃
her chapelayne she sayd also matyns of ỹ daye. And af
ter ỹ dayly herde. iiij. or. v. masses vpon her knees / soo
contynuynge in her prayers & deuocions vnto ỹ hour
of dyner / whiche of ỹ etynge daye was. x. of ỹ clocke / &
vpon ỹ fastynge day. xj. After dyner ful trucly she wol
de go her stacyons to thre aulters dayly. Dayly her dy
ryges & cõmendacyons she wolde saye. And her euens
songes before souper bothe of ỹ daye & of our lady / be-
syde many other prayers & psalters of Dauyd thrugh
out ỹ yere. And at nyght before she wente to bedde she
fayled not to resorte vnto her chapell / & there a large
quart of an hour to occupye her in deuocyõs. No mer
uayl though al this long tyme her knelyge was to her

paynfull/and so paynfull that many tymes it caused in her backe payne and dysease. And yet neuertheles dayly whan she was in helth she faylled not to say the crowne of our lady whiche after the manere of Rome conteyneth. lx. and thre aues/and at euery aue to make a knelynge. As for medytacyon she had dyuers bokes in Frensshe wherwith she wolde occupy herselfe whan she was wery of prayer. Wherfore dyuers she dyde translate oute of Frensshe in to Englysshe. Her meruayllous wepynge they can bere wytnes of whiche here before haue herde her confessyon whiche be dyuers and many/ & at many seasons in ẏ yere lyghtly euery thyrde daye/can also recorde the same tho ẏ were present at ony tyme/whā she was housylde whiche was ful nye a dosen tymes euery yere: what flodes of teeres there yssued forth of her eyes/she myght wel saye. **Exitus aquarum deduxerūt oculi mei.** And more ouer to thentente all her werkes myght be more acceptable and of gretter meryte in the syght of god suche godly thynges she wolde take by obedyence whiche obedyence she promysed to the fore named fader my lorde of London for the tyme of his beynge w̄ her. And afterwarde in lyke wyse vnto me whereby it it may appere the dylygent ordre of her soule to god.

Fourthe the holy Martha is magnyfyed for her godly hospytalyte and charytable dealynge to her neyghbours. Moche besynes there is in kepynge hospytalyte. And therfore oure lorde sayd vnto her. **Martha martha solicita es & t̄bar̄ erga pfri.** The housholde seruaūtes muste be put in some good

ordre. The straungers of honeste whiche of theyr curtesy resorteth for to vysyte the souerayne must be consydered. And the suters/also whiche cometh compelled by necessyte to seche helpe & socoure in theyr cause muste be herde. And the poore & nedy/speryally wold be releued & conforted. Fyrst her owne housheld with meruayllous dylygence & wysdome this noble prynces ordred prouydynge reasonable statutes & ordynaūces for theim/whiche by her offyceers she cōmaūded to be redde. iiij. tymes a yere. And oftentymes by herselfe she wolde soo louyngly courage euery of them to doo well. And somtyme by other meane persones. yf ony factyons or bendes were made secretely amongest her hede offyceers/she wt grete polycye dyde boulte it oute and lyke wyse yf ony stryfe or contrauersy/she wolde wt grete dyscrecyon study the reformacyon therof.

¶ For the straungers/o meruayllous god what payn what labour she of her veray gentylnes wolde take wt them to bere them maner and company/& intrete euery persone. And entertean them accordynge tō theyr degre and hauour/& prouyde by her owne cōmaundement that nothynge sholde lacke ꝑ myght be conuenyent for them/wherin she had a wonderfull redy remēbraūce & perfyte knowlege.

¶ For the suters/it is not vnknowen how studyously she procured Justyce to be admynystred by a long season so longe as she was suffred. And of her owne charges prouyded men lerned for the same purpose euenly & indyfferently to here all causes/and admynystre ryght and Justyce to euery party/whiche were in no smaall nombre. And yet mete and drynke was denyed to none of them.

¶ For the poore creatures/albeit she dyd not receyue in to her house our sauyour in his owne persone as ỳ blessyd Martha dyde/she neuertheles receyued theim that dothe represent his persone. Of whome he sayth hymselfe **Quod vni ex minimis meis fecistis michi fecistis.** Poore folkes to ỳ nombre of .xij. she dayly and nyghtly kepte in her house/gyuynge them lodgyng/mete & drynke & clothynge/ vysityng them as often as she conuenyently myght. And in theyr sykenes vysytynge them & confortynge them/& mynystrynge vnto them with her owne handes. And whan it pleased god to call ony of them out of this wretched worlde she wolde be presente to se theym departe and to lerne to deye. And lyke wyse brynge them vnto the erthe/whiche as Bonauẽture affermeth is of gretter meryte than yf she had done all this to the selfe persone of our sauyour Jhesu. And ỳ other seruaũtes and mynystres of our lorde. Whom she herde were of ony deuocyon & vertuefull glad she was at al tymes whan she myght gete theym to whome she wolde lyke wyse shewe the comforte ỳ she coude. Suppose not ye that yf she myghte haue goten our sauyoure Jhesu in his owne persone/but she wolde as desyrously and as feruently haue mynystred vnto hym as euer dyde Martha/whan thus moche she dyde vntyll his seruaũtes for his sake.

¶ Thus it maye appere some comparison of ỳ blessid Martha & of this noble pryuces whiche was the fyrst promysed.

For the seconde that is to saye for the complaynynge & lamentacyon ỳ the soule of this noble pryuces myghte make for the dethe of her only body.

It is to be consydered that oftentymes in scrypture ỹ vertuous and holy faders maketh lamentable exclamacyons agaynste almyghty god/ for that he semeth to be more indulgent and fauourable vnto ỹ wycked persone then vnto the good lyuer. The prophete Dauyd sayth in this maner. **Zelaui super iniquos: pacem pctōr videns. Quia non est respectus morti eorum nec firmamentū i plaga eorū.** That is to saye it perceth my stomacke to se the rest & ease that synners often haue It is not loked for ỹ deth of them/ nor none abydynge stroke or punysshemente falleth vpon them. The prophete Jheremy sayth also complaynynge vpon god. **Quare via impiorum prosperatur bene est oibus qui preuaricātur et inique agunt.** Why dothe the wycked persones prospere in theyr way. Wele it is with al them that breke the lawes/ and do wyckedly. The prophet Habacuc sayth lyke wyse cryenge vpon god. **Quare respicis contemptores et taces conculante impio: iustiores se.** Why lokest thou fauourably vpon them ỹ dyspyse the. And sufferest a synner to bere downe hym that is more ryghtwyse than he is. And the holy man Job. **Quare ergo impii viuūt subleuati sūt confortati & diuitiis.** Why then be the wycked persones suffred for to lyue. They be set aloft/ and they be comforted with rychesse.

¶ The reason that moueth them thus to murmure & complayne may be this. There is in almyghty god. iij. vertues specyally commended & magnyfyed thorowe out al scrypture. That is to say mercy & ryghtwysnes

And bothe these sholde moue hym rather to be fauou
table vnto the good than vnto ỹ badde. Fyrst his mer
cy sholde moue him therto haue pyte and compassyon
where is the gretter cause of pyte but the greuaunce
trouble and veracyon of the good persone hath gret-
ter cause of pyte and is moche more pyteous than of
the euyll persone. Wherfore it may be thought that al-
myghty god whiche of his owne propryety is mercyful
and redy to gyue mercy. **Deus cui proprium est
misereri.** He sholde rather shewe his mercy vpon ỹ
good than vpon the badde. And here vnto his ryght-
wyshes also sholde encline hym/ for of his ryghtwys-
nes he sholde gyue vnto euery persone accordynge to
his deserte. But the good deserueth rather by theyr
goodnes to haue fauoure shewed vnto them then the
badde. Wherfore the holy faders seynge in this world
the wycked in prosperyte And the good in trouble &
aduersite make these complayntes and exclamacions
aboue rehersed agaynst almyghty god and some crye
vpon hym as though he were a slepe. **Exurge quare
obdormis domine.** Some other thynke ỹ he ha
the forgoten theym. **Quare obliuisceris in opie
nostre/ & tribulationis nostre.** Some thynke the
re is no god at all. **Dixit insipiens in corde suo
non est deus.** Some weneth at ỹ leest he is absente
& asketh where he is. **Vbi est deus tuus.** In thys
condycion was ỹ blessyd woman Martha. She knew
that our sauyour Jhesu was so good and mercyfull/
And shewed his goodnes generally to al persones/ she
byleued faythfully that yf he had be present at ỹ dethe

morynyng. B.j.

of Lazarus her brother whom for his goodnes he lo-
ued so moche he wolde not haue suffred hym to deye.
And therfore she sayd vnto hȳ. **Domine si fuisses**
hic frater meus nō fuisset mortuus. That is
to saye Syr yf thou had ben presente my brother had
not ben deed. And in lyke maner ȳ soule of this noble
prȳces whiche had ȳ body adioyned vnto it in fauour
& loue as syster & brother it myght complayne for the
dethe of ȳ body / syth euery parte of ȳ same body had
ben so occuppyed in the seruyce of god before. Her eyes
in weppynges & teares somtyme of deuocion somtyme
of repentaunce / her eares herynge the worde of god &
the dyuyne seruyce whiche dayly was kept in her cha-
pell wȳ grete nombre of preestes / clerkes and chyldren
to her grete charge & cost / her tongue occuppyed in pra-
yer moche parte of the daye / her legges and fete in by
sytynge the aulters and other holy places goynge her
stacyons customably whan she were not let / her han-
des in gyuynge almes vnto the poore and nedye / and
dyellynge them also whan they were syke and mynys-
trynge vnto them mete and drynke. These mercyfull
and lyberall handes to endure the moost paynful trā-
pes soo greuously herynge her and compellynge her
to crye. O blessyd Jhesu helpe me. O blessyd lady so-
coure me. It was a mater of grete pyte / lyke a spere it
perced ȳ hertes of all her true seruaūtes ȳ was abou-
te her & made theym crye also of Jhesu for helpe & so-
coure wȳ grete haboundaūce of teares. But specyally
whan they sawe ȳ dethe so hastyd vpon her and that she
must nedes departe from them / and they sholde forgo
so gentyll a mayster / so tender a lady then wept they

merueyllously/wepte her ladyes and kynneswomen
to whom she was full kynde/wepte her poore gentyls
women whom she had loued so tenderly before/wept
her chamberers to whome she was full deare/wepte
her chapelaynes and preestes/wepte her other true &
faythfull seruauntes. And who wolde not haue wept
that there had ben present. All Englonde for her de-
the had cause of weppynge. The poore creatures ỹ were
wonte to receyue her almes/to whome she was al-
waye pytyous and mercyfull. The studyentes of bo-
the the vnyuersytees to whome she was as a moder.
All the lerned men of Englonde to whome she was a
veray patronesse. All the vertuous and deuoute perso
nes to whō she was as a louyng syster/all ỹ good rely
gyous mēn and women whom she so often was wont
to vysyte and comforte. All good preestes and clerkes
to whome she was a true defendaresse. All the noble
men and women to whome she was a myrroure and
exampler of honoure. All ỹ comyn people of this real
me for whom she was in theyr causes a comyn media
tryce/and toke ryght grete dyspleasure for them/and
generally the hole realme hathe cause to complayne &
to morne her dethe. And all we consyderynge her gra
cyous and charytable mynde. Do vnyuersally & cons
syderynge the redynes of mercy and pyte in our sauy
our Jhesu may saye by lamentable complaynt of our
vnwysdome vnto him. **Ah domine si fuisses hic**
Ah my lorde yf thou hadde ben present and had herde
this sorowfull cryes of her thy seruaunte with the o-
ther lamentable mornyngs of her frendes & seruasites
thou for thy goodnes wold not haue suffred her to dye

But thou wolde haue take pyte and compassyon vpō her. It foloweth in the gospell by the mouthe of Martha. **Sed et nunc scio quia quecūq; poposceris a deo dabit tibi deus.** That is to saye what so euer thou wylt aske of god thy fader I knowe wel he wyll graunte it vnto the. Who may doubte but ȳ sone of god of whome saynt Poule sayth. **In diebus carnis sue preces et supplicationes / offerens exauditus est pro sua reuerētia.** That is to saye in the dayes of his mortalite whan he was mortall here in erthe yet neuertheles he was herde of almyghtye god in his prayer and askynge / his fader for his reuerente behauoure. Who may doubte but moche rather now he shall be herde whan he is in soo gloryous maner aboue in heuen. And there presente before the face of his fader for our cause as sayeth saynt Poule. **Introiuit ipse celum vt appareat vultui dei p nobis.** He hathe entred the heuen to appere before ȳ byfage of his fader for vs / to shewe the woundes whiche he dyde suffre for the delyueraunce of vs from hym yt in his mortall body he prayed & asked forgyuenes for his ennmyes that crucefyed him and cruelly put hȳ vnto the dethe. And yet neuertheles he opteyned hys petycyon for them. Moche rather it is to suppose that he shal opteyne his askynge her that had so often compassyon of his blessyd passyon / and dyd bere it so often in her remembraunce as dyd this noble prynces. Thā for his mortal ennmyes whiche were many and but by laynes / he prayed vndefyed of ony / he let not soto do by ȳ greuous paynes of dethe whiche he there suffred Nowe therfore he beyng in so grete glorye aboue and

at all lyberte. Yf all we call & crye vpon hym by prayer for this one soule of this moost noble prynces whiche was his faythfull & true seruaunt. Who maye thynke but ẏ he for his infynyte goodnes wyll haue mercye there vpon. We wyll not craue vpon hym ẏ he shal restore the body agayne to lyfe/as he dyde the body of lazarus/we muste be contente w̄ the dethe of it/& lerne therby to prepayre our owne bodyes to ẏ same poynt within shorte tyme. But we shall w̄ moost entyer mindes beseche hym to accepte ẏ swete soule to his grete mercy to be parteyner of ẏ euerlastynge lyfe w̄ hym & w̄ his blessyd sayntes aboue in heuen/whiche I pray you al nowe affectually to praye/& for her now at this tyme moost deuoutly to say one **Pater noster.**

FYrst ye haue herde ẏ goodly condicyons of this noble prynces whome we dyde resemble vnto the blessyd woman Martha. Ye haue herde also in the ij. place a pyteous complaynt of the parte of her soule for the dethe of her body made vnto our sauyour Jhū Nowe wyll I rememembre ẏ comfortable answer of our mercyfull sauyoure agayne vnto her wherof we all may be gretely comforted & take cause & matere of grete reioysynge. It foloweth in the gospell. **Dixit ei iesus resurget frater tuus.** That is to saye in Englysshe. Jhesu sayd vnto her/thy broder shal ryse agayne. I said before that consyderynge the loue and amyte that is betwyxe the soule & the body they maye be thought to be as broder and syster. A trouthe it is the soules that be hens departed out of theyr bodyes/

haue neuertheles a natural desyre and appetyte to be knytte & ioyned wt them agayne/whiche thinge not onely the theologyens wytnesse/but ye phylosophers also. A grete comforte then it is vnto the soule ye hath so longynge desyre vnto the body to here ye the body shal ryse agayne. And specyally in ye maner & forme of rysynge/wherof saynt Poule speketh in this wyse. **Seminat in corruptione: surget in incorruptione. Seiatur in ignobilitate: surget in gloria. Seiatur i infirmitate: surget in vtute. Seiatur corpus aiale surget corpus spūale.** Foure condycyons ye body hathe whan it dyeth & is put in to the groūde. Fyrst it anone begynneth to putrefye & resolue in to foule corrupcyon. The ayre dothe alter it: the grounde dothe moyste it/the wormes dothe brede of it & fede also. Seconde it is vyle & lothely to behold & ryght vngoodly to ye syght. Thyrde it is vnweldy/& not of power to styre itself or to be conuayed from place to place. Fourth it is so grosse ye it occupyeth a rowme & kepeth a place & letteth other bodyes to be presēt in ye same place. Agaynst these four ye bodyes of them ye shall be saued shall take at theyr rysynge agayne. iiij other excellent gyftes. Agaynst ye fyrste it shall be in ye condicion ye neyther ye ayre/ne ye water/ne fyre/ne knife/nor wepen nor stroke/nor sekenes shall anoye it. Agaynst ye. ij. it shall ryse bryght & gloryous and in ye moost goodly & beauteous manere. Agaynst ye thyrde it shall be more nymble & more redy to be conuayed to ony place where ye soule wolde haue it then is ony swalowe. Agaynst the. iiij. it shall be subtyle ye it shall perce thorowe the stone walles without ony anoyaūce of

them. This ſhall be a farre dyfference & a grete dyuerſyte of her body as ſhe had it beforе/and as ſhe ſhall in concluſyon receyue it agayne. But yet me thynke I ſe what the ſoule of this noble pryncelle may anſwere agayne ſomwhat to leſſe & to mynyſſhe this dyſconfort after the ſame maner that Martha dyde anſwere vnto our ſauyour Jheſu. **Scio qz reſurget in reſurrectione in nouiſſimo die.** That is to ſay I know well ỳ it ſhall ryſe agayne in the laſte daye of ỳ generall reſurrecyon/but ỳ is farre hens/that is long to come. **Et ſpes que diffentur affligit animaz.** And the hope of a thynge delayed tormenteth ỳ ſoule in the meane tyme. Therfore our ſauyour more comfortable anſwereth to her agayne & ſayth in this maner. **Ego ſum reſurrectio & vita.** That is. I am ſayth he the verray cauſe of raylynge of the body. And I am alſo the veraye cauſe of lyfe vnto the ſoule. As who ſaye tho the rylynge of the body be delayed for a ſeaſon/the ſoule neuertheles ſhal for the meane tyme haue a pleaſaunt & a ſwete lyfe. A lyfe full of comfort a lyfe full of ioye & pleaſure/a lyfe voyde of all ſorow & encombraſice/a lyf not lyke vnto ỳ lyfe of this wretched world whiche is alway entermelled w̄ moche bitternes/eyther with ſorowes/eyther w̄ dredes or elles with perylles. **In hoc mundo non dolere nō timere non periclitari impoſſibile eſt.** Sayeth ſaynt Auſtyn. It is impoſſyble to lyue in this worlde & not to ſorowe/not to drede/not to be in peryl. This ſame noble prynces yf ſhe had contynued in this world ſhe ſholde dayly haue herde & ſene mater & cauſe of ſorowe as well in herſelfe as in her frendes parauen-

ture. Her body dayly sholde haue waxen more vnwel-
dy/her syght sholde haue be derked/and her herynge
sholde haue dulled more and more / her legges sholde
haue faylled her by ⁊ by. And all the other partyes of
her body waxe more crased euery daye/whiche thyn-
ges sholde haue ben mater to her of grete dyscomforte
And albeit these thinges had not fallen vnto her forth
with/yet she sholde haue lyued alwaye in a drede and
a fere of them. Dare I say of her she neuer yet was in
that prosperyte but the gretter it was ẏ more alwaye
she dredde the aduersyte. For whan the kynge her so-
ne was crowned in all ẏ grete tryumphe ⁊ glorye/she
wepte meruayllously. And lyke wyse at the grete try-
umphe of the maryage of prynce Arthur. And at the
laste coronacyon wherin she had full grete Joye / she
let not to saye ẏ some aduersyte wolde folowe/so that
eyther she was in sorowe by reason of the present ad-
uersytes/or elles whan she was in prosperite she was
in drede of ẏ aduersyte for to come. I passe ouer ẏ pe-
rylles ⁊ daungers innumerable whiche dayly ⁊ hours-
ly myght haue happed vnto her wherof this lyf is ful
And therfore saynt Gregory sayth. **Vita hec terre-
na eterne vite comparata mors est potius di
cenda quam vita.** And for that cause who ẏ ones
hathe tasted the pleasures of ẏ lyfe/this is vnto them
a veray dethe for euer after. Example of Lazar⁹ whi-
che after ẏ he was restored to ẏ myseryes of this lyfe
agayne/he neuer lough but was in contynuall heuy-
nes and pensyfnesse. Now therfore wolde I aske you
this one questyon. Were it not suppose ye al this consi
derd a meetly thȳg for vs to desyre to haue this noble
princes here amōgest vs agayn to forgo ẏ ioyous lyfe

aboue to wante ȳ presence of ȳ glorrous trynyte whō
she so longe hathe sought & honoured to leue ȳ mooste
noble kyngdome to be absent frome the mooste blessyd
company of sayntes & sayntesses & hether to come a-
gayn to be wrapped & endaūgered with ȳ mysteres of
this wretched worlde/ wt the paynfull dyseases of her
aege/ wt the other encomberaunces ȳ dayly happethe
in this myserable lyfe. Were this a reasonable requeste
of oure partye / were this a kynde desyre/ were this a
gentyl wyssheh̄ where she hathe ben so kinde & louyng
a maystresse vnto vs/ all we sholde more regarde our
owne prouffytes then her more synguler wele & coms
forte. The moder ȳ hathe so grete affeccyon vnto her
sone ȳ she wyll not suffre hym to departe from her to
his promocyon & furtheraūce but alway kepe hym at
home/ more regardynge her owne pleasure than hys
wele/ were not she an vnkinde & vngentyl moder/ yes
verayly/ let vs therfore thynke our mooste louyng mayl
tres is gone hens for her promocyon/ for her grete fur
theraunce/ for her mooste wele & prouffyte. And herin
comforte vs/ herin reioyse ourselfe & thanke almyghs
ty god whyche of his infynyte mercy so gracyously ha
the dysposed for her. But ye wyll say vnto me. Syr yt
yt we were sure of this we wolde not be sory / but be
ryght hertily glad & ioyous therfor As for suerte verap
suerte can not be had but only by ȳ reuelacyon of god
almighty. Neuertheles as farre as by scrypture/ this
thyng can be assured in thende of this gospel folowing
ly is made by our sauyour a stronge argument almost
demōstratyue of this same thynge/ ȳ argumēt is this.
Euery persone ȳ putteth theyr full truste in cryst Jhū

Albeit they be deed in theyr bodyes yet shall they ne uertheles haue lyfe in theyr soules & that lyf ꝑ neuer shall haue ende. But this noble pryncess she put her full truste in cryste Jhesu verayly byleuynge that he was the sone of god & came in to this worlde for ꝑ redem pcyon of synners / wherfore it must necessaryly folowe ꝑ albeit her body be deed her soule is in ꝑ ioyous lyfe ꝑ neuer shall ceasse. The fyrste parte of this argument foloweth in ꝑ gospell. **Qui credit in me etiam si moꝛtuus fuerit viuet.** That is to say who ꝑ fully trusteth in cryst Jhū / albeit they be deed in theyr bodies / they neuertheles shal lyue in theyr soules. But yet we wante a lytell I sayd more than this. I said ꝑ lyfe shall neuer haue ende / & for this also it foloweth. **Et oēs q̄ viuit & credit i me nō moꝛiet in eternū.** That is to saye euery persone ꝑ hathe this lyfe & this full trust in Jhesu shall neuer dye. So here appereth well ꝑ fyrst parte of our argument. For ꝑ. ij. part now ꝑ this noble pryncess had full fayth in Jhesu cryste it may appere ꝑ̄ ony wyll demaūde this questyon of her ꝑ our sauyour demaūded of Martha / he sayd to her / **Credis hoc.** Byleuist ꝑ this? What is ꝑ / that this gentylwoman wolde not byleue / she ꝑ ordeyned. ij. contynual reders in bothe ꝑ vnyuersytes to teche ꝑ holy doctryne of Jhesu / she ꝑ ordeyned pechers perpetuall to publysshe ꝑ doctryne & fayth of cryste Jhesu / she ꝑ buylded a college royall to ꝑ honour of ꝑ name of crist Jhesu / & lefte tyll her executours another tobe buylded to mayntayn his fayth & doctryne. Besyde al this foūded in ꝑ monastery of westmynster where her body lyeth thre prestes to praye for her perpetually. Whe

whom I haue many tymes herde saye ẏ yf ẏ crysten
prynces wolde haue warred vpon the enmyes of his
faith she wold be glad yet to go folowe ẏ hoost ⁊ helpe
to wasihe theyr clothes for ẏ loue of Jhū/she ẏ openly
dyde wytnesse this same thynge at ẏ houre of her de-
the/whiche saynge dyuers here presente can recorde
how hertly she answered whan ẏ holy sacrament con
taynȳge ẏ blessid Jhū in it was holden before her/⁊ ẏ
questyon made vntyl her whether she byleued ẏ there
was verayly ẏ sone of god ẏ suffred his blessyd passyō
for her ⁊ for all mankynde vpon ẏ crosse. Many here
can bere recorde how w̄ all her herte ⁊ soule she raysed
her body to make answere there vnto/⁊ confessed as-
suredly ẏ in ẏ sacrament was conteyned cryst Jhesu
ẏ sone of god ẏ dyed for wretched sȳners vpon ẏ crosse
in whom holly she put her truste ⁊ confydence/these
same wordes almoost ẏ Martha confessed in the ende
of this gospell. **Ego credidi quia tu es christus
filius dei qui i mūdū venisti.** That is to saye I
haue byleued ẏ thou art cryst ẏ sone of god whiche ca
me in to this worlde. And so sone after ẏ she was ane-
led she departed ⁊ yelded vp her spyryte in to ẏ handes
of our lorde/who may not nowe take euydent lyklyho
de ⁊ coniecture vpon this ẏ the soule of this noble wo
man whiche so studyously in her lyf was occupyed in
good werkes/⁊ with a faste fayth of cryst/⁊ the sacra
mentes of his chirche was defended in ẏ houre of de-
partynge out from ẏ body was borne vp in to ẏ coun-
tre aboue w̄ ẏ blessyd aūgelles deputed ⁊ ordeyned to
ẏ holy mystery. For yf ẏ herty prayer of many ꝑsones
yf her owne contynuall prayer in her lyf tyme. yf ẏ sa
cramētes of ẏ chirche orderly taken. yf indulgences ⁊

pardons graūted by diuers popes/ yt true repentaūce & teeres/ yt fayth & deuocyon in crist Jhesu/ yt charyte to her neyghbours/ yt pyte vpon ỹ poore/ yt forgyuenes of iniuries/ or yt good werkes be auayliable/ as doubtles they be/ grete lyklyhode & almoost certayne coniecture we may take by them/ & all these ỹ soo it is in dede. Therfore put we asyde all weppynge & teeres/ & be not sad ne heuy as men without hope/ but rather be we gladde & toyous/ & eche of vs herin conforte other. Alwaye prayenge & magnyfyenge the name of oure lorde/ to whome be laude and honoure endlesly Amen.

¶ Thus endeth this lamentable morynge. Enprynted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde.